

there are many good people, and that much good is being done, and that many many people devote their whole time and means to this purpose, and that much of their success depends upon their always looking on the 'bright side' of life, thus helping everyone and everything to appear cheerful and happy.

"Look on the bright side." What magic there is in so doing. We scarcely realize the effect it has at the time, but if we take a retrospective view when we are in a cheerful mood we can readily see that half the world's happiness depends upon just that way of doing.

Sometimes we think if we could only obtain some certain thing that we very much desire, or accomplish something that we consider very great or important, we would be perfectly contented. It is all very well to have energy and ambition in the right direction, for, "One who is content with what he has done will never become famous for what he will do." But why be discontented and fret for what we have reason to believe is entirely beyond our grasp? And why worry because we know that so many people seem to be so much more highly favored than ourselves, both in this world's goods and in personal endowments? Can we not also look in the other direction and see that we are just as far in advance of as many people as others are beyond us? Then let us be pleasant and cheerful as we travel toward the "great beyond," and not be disagreeable, and pine for impossibilities, and I am sure the world will not only *seem* to be, but will *be* a little better for

"The good we all may do
- While the days are going by."
Dublin, Ind.

CONSECRATION.

The first quarter of the year will end up with at least one thousand accessions reported through the EVANGELIST, this is a grand and glorious result, not however of consecrated effort, but of noble self-sacrifice, and individual work. Notwithstanding our growth and success we still lack the power and force of concentrated effort. It is very well to have State Mission

Boards, but somehow those Mission Boards ought to concentrate or combine their forces in a great National Board for general work, especially in the cities from whence our strength and greatness must come, if we will ever have any, the bulk of the money, if not the talent of all the great missionary, charitable, and educational enterprises of the popular churches comes from the great cities. If we would ever become a great factor in the world we must enter the centre of commerce, of education, and of wealth, to do this will require the combined forces of our entire church. It should be the aim of our National Conferences to concentrate, or harness those forces, not only by way of the Mission Boards but perfecting more thorough organization of our auxiliary societies into great national factors. I am aware that there are great difficulties and that the work will progress slowly, but surely if we stick to it. A few suggestions may not be amiss. The programme committee of the next conference should by all means set apart a day for the S. S. C. E. and a day for the "King's Children," and do it soon, so that the programme for these special days can be suitably prepared. Then there ought to be comprehensive essays prepared by different ones upon the more important subjects of the work, such as concentration of mission work, organization and concentration of auxiliary societies, and educational interests. These papers need not necessarily be presented for action, but as a means of education and suggestion. There is a tendency at our Conferences to do too much acting or reckless resolving, what we need more for the time being is education and agitation, when a question once becomes thoroughly agitated, and thereby we become thoroughly acquainted with our weakness and strength—good results will be inevitable.

In a recent issue of the EVANGELIST, Bro. Holsinger calls attention to a very apparent insubordination to the decisions of our Conferences, and makes a strong appeal for a change for the better, but he fails to consider, or ask the why and wherefore of the existing state of affairs. All effects have a cause, or causes, we must therefore ascertain and remove the cause, as to these causes

we may greatly differ, but in the writer's opinion the reckless manner in which we do business at our Conferences without any regard, or consideration for respectable minorities is a fruitful source of the difficulty. It is true that all popular institutions must be controlled by the majority, and it is equally as true that wherever concentrated effort is desired there must be practical unanimity. Whether organizations be political, social, or religious human nature is very much the same, men may submit to majorities, but they will not heartily co-operate if they are not in sympathy with such measures as may be adopted. It is therefore not wise for a Conference to rely too much upon a bare majority, but to labor diligently with great care for unanimity. The old annual meeting method of saying—"If there is no objection it is passed,"—is no doubt faulty, but no more so than an absolute majority rule. To secure concentrated effort of our forces, men must be convinced, converted, or very gently pacified, and if all these efforts fail to secure unanimity then compromises should be resorted to provided, however that correct principles and "Gospel alone" doctrines are not sacrificed.

Then again there is a disposition on the part of delegates to *assume* too much at our Conferences. They will pledge their churches to the support of measures both morally and financially without authority or instruction, this is a very prolific source of the failure of our conference decisions or action. Every important measure involving any considerable amount of money should first be submitted to the churches for consideration, and the delegates then duly instructed as to what they are to do. This may appear as a slow process but it will result in more real progress than the hap-hazard way in which we have been doing things. Then again the assumption on the part of our conferences to pass restrictive or prohibitory measures will cause dissatisfaction and indifference, and interfere with a concentration of our forces. Founded as the Brethren Church is upon the Gospel basis of free and equal rights, it is not properly within the province of assembled delegates to enact restrictive measures upon the rank